

A Study of the Development of Self-realization in Adolescents, especially High School Girls (continued)

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A Study of the Development of Self-realization in Adolescents, especially High School Girls (continued)

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I. Preface

As a result of the investigation¹ which was made in 1937 with materials of 466 compositions written by students of D — girls' high school in Tokyo, it is found that adolescence begins with the most subjective and emotional self-realization, and that the self thus realized, through painful struggle, gradually develops into objective and critical self-realization. Thus we may say the stages of personal development of adolescents correspond to the degree of objectivity increasing in the self-realization. Then the question is how to find the definite degree

¹ Tokiyo Sakurai, A Study of the Development of Self-realization in Adolescents, especially High School Girls (Tohoku Psychologica Folia 1937)

of objectivity. Therefore, I tried to solve this question as concretely as possible through the investigation of materials.

First of all I found there were two types of self-realization, one of which was introspective and self-analytic, the other concerned with self experienced as a whole in its relation to the outer world. The former was called the first form, the latter the second. Each form has subjective and objective types, so that we have the following four forms :

1. The emotional first form
2. The critical first form
3. The emotional second form
4. The critical second form

Then quantitative and qualitative studies were made from all the materials which were classified according to these four forms.

In the quantitative study, the investigation concerned the proportion of girls which belonged to childhood in relation to those of adolescence, of emotional self-realization to critical self-realization, and of the first form to the second form.

In the qualitative study, different experiences were examined and classified according to the above four forms. These different experiences cover all sides of adolescent life but, influenced by education, environment or special experiences, certain phases are especially emphasized, in which the personal self is realized. These phases, if logically divided, may be six in all as Eduard Spranger says. I, however, tried to take up every phase I could find in the materials of my own to see how many there were, anticipating at the same time that many revisions might be needed when more materials could be collected.

Self-realization is thus found through every kind of experience. At first it is very subjective, but with personal development, the degree of its objectivity gradually increases. The developmental measurement of self-realization can be indicated, if the process of the increase of objectivity is divided into stages according to its characteristics. In the previous report I summed up the qualitative study in a table to get the measurement of self-realization. It is my aim to complete this measurement

for practical use.

The original form of the measurement (Table 1) is the result of the investigation in 1937 with materials of compositions written by 466 girls of D — girls' high school in Tokyo. In the present report I chiefly intend to mention the revision of the measurement through the investigation of 606 compositions newly collected. For the completion of the measurement, however, more and more materials must be collected.

Besides the revision, the investigation results in an interesting comparison among four quite different schools from which I have drawn materials this time, which I will touch on briefly here.

II. Observation of Materials

A. Materials

I have drawn my materials from compositions written by girls of high school age. To avoid unnatural reactions caused by the consciousness of being examined, compositions were requested by teachers of composition as home work, and presented without the names being signed. The title was "myself". Any suggestions as to the content of the writing were carefully avoided.

In the previous investigation I collected my materials from only one girls' high school in Tokyo. This time I was able to get compositions from four schools of different character in different districts — D — girls' high school in Tokyo, which is prefectural and run on the strict principle of intellectual teaching ; K — girls' high school at Yokohama in Kanagawa prefecture, which is a private establishment emphasizing the principle of freedom ; S — girls' high school at Sendai in Miyagi prefecture which is a christian school ; and A — girls' school in Fukuoka prefecture, which is not a high school, but a school for bereaved daughters of military men or orphan girls, and emphasizes moral education.

The materials of the investigation were all collected in July of 1937.

B. Number of girls

D — girls' high school	222
I year	48
II year	50
III year	40
IV year	41
V year	43
K — girls' high school	193
I year	85
II year	30
III year	41
IV year	37
S — girls' high school	156
I year	34
II year	23
III year	36
IV year	46
V year	17
A — girls' school	35
total	606

C. The Increasing Table of Self-realization

The following number out of all compositions show that they have already experienced self-realization.

D — girls' high school	K — girls' high school	S — girls' high school	A — girls' school
I year 52.08%	43.53%	47.06%	68.57%
II year 66.00%	76.67%	78.26%	
III year 80.00%	84.39%	72.22%	
IV year 90.24%	91.89%	73.91%	
V year 100.00%		100.00%	

III. Method of the Investigation

In the previous report I summed up my investigation in a table which showed the stages of the development of self-

realization in adolescence and I called it "Measurement of Self-realization".

This time I examined my materials with this measurement. I took up any composition at hand, tried to see which stage of the measurement it fit, and decided the degree of the writer's development. With this method I examined 606 compositions, with the result that the measurement must be revised in several points.

IV. The Revision of the Measurement of Self-realization

The following table (Table I) is the original form of the measurement published in 1937, which is shown here again to compare with the revised one. (Table II).

To make easily understood the revised points of the new measurement (Table II), some¹ brief explanations about the above table are necessary.

A. The first two columns of the emotional form show how self is at first realized emotionally and how with the advance in years there are added the objective and critical elements to these emotional experiences. Examining new materials, no revision is necessary for these columns.

B. 1) Of the next three columns of the critical first form, the first column, indicating self as the continuation of time, also needs no revision.

2) The second stages of the second and the third columns which are blank in the previous table must be filled here. These two columns belong to the same function of self-analysis, though in each case self is a little differently experienced. At first self is realized in connection with what

¹ For the instances about the Table I, see the following: Tokiyo Sakurai, A study of the Development of Self-realization in Adolescents, especially High School Girls. (Toh. Psych. Fol. V, 2, 1937)

Table

Measurement of Self-				
	The emotional first form	The emotional second form	The critical-first	
			A. Continuation of self	B. The original nature of self
The first phase	Self-realization in momentary emotinal experiences	Vague longings for past self	Vague experience of self in its changes	Phenomenal experience of self
	Self-realization in habitual emotional experiences	Desire to escape from the painful present to the sweet past life	Experience of one's own characteristic changes historically followed	
	A middle form of critical and emotional self-experiences	A middle form of critical and emotional self-experiences		A middle form of phenonenal and essential experience of self
The second phase				Exertion of securing the original nature of self

others say or think of it, but by and by deeper insight into self is cultivated and then for the first time there appears original self-criticism.

The above process, which is the mutual characteristic of the two columns, takes a fairly long time, and the development is so gradual that it is difficult to draw a definite line. It may be appropriate to call the second stage the transition

I

realization in Adolescence				
form	The critical-second form			
C. Self-criticism	A. Continuation of self	B. Self and society	C. Philosophical thinking	D. Ethical longings
Conventional self criticism	Simple descriptions of recollections			
A middle form of conventional and original self-criticism		Experience of self in relation to the world	Skeptical attitude to life ; longings for metaphysical significance of self	Negative attitude to ethical matters—seeking in vain for something reliable
		The coming of a positive tendency toward world—establishment of plans for future life ; selection of vocation		Coming of positive self-training
Original self-criticism			Coming of the tendency of abstract thinking of self—self as an objective reality	Longings for absolute ethical standard or belief in life

(1937)

period.

C. For the next columns of the critical second form many revisions are necessary.

- 1) The second stage must be added to the first column of "continuation of self". The first stage is simple descrip-

Table

Measurement of Self-					
	The emotion- al-first form	The emotio- nal-second form	The critical-first form		
			A. Continua- tion of self	B. The original nature of self	C. Self- criticism
The first phase	Self-realiza- tion in mo- mentary emotional experiences	Vague long- ings for past self	Vague experi- ence of self in its changes	Phenomenal experience of self	Conventional self-criticism
	Self-realiza- tion in ha- bitual emo- tional ex- periences	Desire to es- cape from the painful present to the sweet past life	Experience of one's own characteristic changes, his- torically fol- lowed	Phenomenal experience of self (continued)	Conventional self-criticism (continued)
	A middle form of critical and emotional self-experi- ences	A middle form of critic- al and emo- tional self- experiences		A middle form of phe- nomenal and essential ex- periences of self	A middle form of con- ventional and original self-criticism
The second phase				Exertion of securing the original na- ture of self	
					Original self criticism

II

realization in Adolescence					
The critical-second form					
A. Continuation of self	B. Self and society	C. Philosophical thinking	D. Ethical longings	E. Physical self	F. Self and religion
Simple descriptions of recollections		Vague experiences of solitary self	Negative attitude to ethical matters -seeking in vain for something reliable	Vague experiences of self stimulated by diseases, deformity or something like that	Primitive acceptance of God
Continuation of self becoming more conscious	Experiences of self in relation to people	Experiences of self with great surprise and deep interest	Experiences of self as an object of ethical longings, only the way of thinking being very conventional	Self physically experienced becoming more conscious	Primitive acceptance of God (continued)
	Experiences of self in relation to the world	Skeptical attitude to life; longings for metaphysical significance of self	Ethical longings with a definite ideal		Skeptical attitude to God
	The coming of a positive tendency toward the world —establishment of plans for future life; selection of vocation	Skeptical struggles temporarily subdued	Coming of positive self-training		A certain degree of original thinking about God or religion
		Coming of the tendency of abstract thinking of self —self as an objective reality	longing for absolute ethical standard or belief in life		

(1940)

tions of recollections of childhood without any emotional expressions. This belongs to the critical second form, because we can find there already an objective tendency, though very vague, when adolescents try to trace their own history in the series of recollections. The experiences which are classified as the second stage are very like those of the first one, but the chief difference is the deepened consciousness of self revealed here and there. For instance :

Subj. 1 A — g. s. 1937

. . . . and what have I done ? what kind of a human being am I ? Recollecting my past life, I find many, many events—lucky or unlucky, happy or unhappy.

Subj. 23 II year K — g. h. s. 1937

. . . . Having finished breakfast, I cleaned my rice bowl and put it in the cupboard. It was a quarter past six. I hurried to school, recollecting the words in the text book, “a pilgrim of life”, and thinking how far I have come on the way of my life.

Subj. 42 I year D — g. h. s. 1937

We have walked one path from our birthday till now, and on this path there have been many big stones and rocks to hinder us, the largest of which was the entrance examination of this school. There will be still more obstacles in our way hereafter—till the end of our lives.

2) The next is “Self and Society”.

- a. The first stage of this column is blank in table I. In this investigation also we can not find any experiences which may fill the first stage.
- b. Before self is experienced in relation to the world it is experienced in relation to other people. This experience is in a preparatory stage which comes before a clear conception of the world is built in the adolescent mind.

Subj. 2 A — g. h. s. 1937

In short among people there are terrible men as well as kind and gentle ones. Then which type of men do I belong to? Perhaps I may be a moderate type.

Subj. 32 III year K — g. h. s. 1937

My elder brother is in the fifth year of a middle school and leads a jolly school life. My younger brother, a second year middle school boy, also takes things very easy. I myself, however, cannot be so light-hearted as they. Looking at friends I cannot but think what kind of mothers they will become, for they are very extravagant and laugh at those who save money.

Subj. 17 IV year D — g. h. s. 1937

Among people living on this earth I find myself. Without father I have been brought up by dear, dear mother. There are many people who are richer than I, but I don't envy them, knowing that I am the happiest in the world.

- 3) Under the heading "philosophical thinking" the first, second and fourth stages are newly added.
- a. The experiences included in the first stage indicate a very vague conception of self with a strong emotion of solitude, which is characteristic of self-realization in adolescence.

Subj. 3 A — g. s. 1937

From to-day I will study and work very hard to become a woman useful to my country, because in this vast world there is only one of me.

Subj. 4 A — g. s. 1937

I must walk along the right way step by step and become the owner of a healthy mind and body in order to set the principal's mind at ease as soon as possible. This

is my own thinking.

Subj. 20 I year K — g. h. s. 1937

I am so fond of books that I always read them at home without going out to play with friends. A girl with no friend! I feel very lonely when I think of this solitary self.

b. The contents of the expression, "the solitary self" in the above example is very emotional, but gradually this solitary self becomes more conscious, increasing its objectivity. Then the experiences must be classified in the second stage. In this stage most adolescents are surprised to face the newly realized self, in which they have great interest, but no deep thinking has yet developed.

Subj. 5 A — g. s. 1937

Myself! What kind of a woman am I? What features have my face and body? Am I worthy to live?

Subj. 6 I year D — g. h. s. 1937

I can understand nothing at all. Who controls my feet? It seems to me sometimes that they are not mine. Where does thought come from to me? With what part of my body do I think? It seems to me more and more difficult to solve these questions.

Subj. 19 I year S — g. h. s. 1937

Sometimes I feel very miserable, thinking that we are approaching every minute to our graves. I want to live longer and longer. Looking at a stream I become irritable, because its flowing water makes me think of my passing life-time.

c. After the above two stages there comes for the first time a skeptical attitude to life with the longing for the metaphysical significance of self. These experiences are classified in the third stage. This attitude, however, does not continue very long and skeptical struggles are tempo-

rarely subdued. This is the coming of the fourth stage.

Subj. 40 IV year D — g. h. s. 1937

Now-a-days I can spend day by day serenely and joyfully because of a certain view of life. I no more lament about trifles or take things so much to heart as to injure my health. I am no more a lonely girl of weak will.

Subj. 34 V year D — g. h. s. 1937

I wonder what life is like. Is it dull or jolly? Yet now I can think that life will certainly become what I want it to be. When something troublesome happens I can manage the matter in some way or other, if I can look on its sunny side. There will be no joy in life, if we always look on its dark side.

- 4) The column with the heading "Ethical longings" must be revised in three points.
 - a. The experiences included in the third stage on Table 1 must be classified in the first stage on the new table. In this stage ethical longings are already awakened but are very vague and weak with no definite ideals.

Subj. 6 A — g. s. 1937

To-day I determined to be good, and someday I will be a nice girl. I'll never forget to-day, the 3rd of September, for I firmly determined to be good on this day.

Subj. 36 II year D — g. h. s. 1937

Hearing a lesson which taught me to be always patient I make a vow never to get angry, and yet I can not keep the vow. Though I am very sorry to think of my weak will, I do not know what to do about it.

- b. In the second stage ethical longings are centralized in Self, ethical ideals now appearing. Self-introspection is awakening and adolescents want to be good, but the chief characteristic of this stage is the very conventional way

of thinking.

Subj. 27 I year K — g. h. s. 1937

To be cross is the chief defect of my character. Surely I can cure myself of this bad habit, because I must go out into the world to face many troubles of life after I graduate from this school. I write here the defect of my character on purpose in order to cure it.

Subj. 9 I year D — g. h. s. 1937

At night before going to bed, or at noon in my room leaning against my desk I often become introspective about myself. My parents laughed at me when I told them this habit, but I think it is very good to do this, for it helps me to be good.

c. Self-introspection thus taken root in ethical longings gradually becomes deep, accompanied with wider self-experiences. Self-criticism, which was simple and conventional, now becomes deep and original.

Subj. 25 IV year K — g. h. s. 1937

A quick tempered girl I am by nature! I know I must cure this defect. The other day on my way to school I called for a friend and waited for her to come out. I waited and waited. It was too long for a quick tempered girl like me to bear, but really I waited for forty minutes. Examining myself in this case, it seemed as if that girl was not my own self. I am happy to know my defect is gradually being cured.

Subj. 26 V year D — g. h. s. 1937

Recently I became short-sighted. I chanced to notice that not only my eyes but my mind also grew short-sighted. Therefore I cannot see things rightly and clearly. For instance, to help others in something is really a good deed but, in my case, I find in my mind, by careful introspection, a mean desire for reward. I

must cure my short-sighted mind as soon as possible.

- 5) In Table I the critical second form consists of four columns, but here, in Table II, two more must be added.
- a. One of the two is "physical self". In this case self-consciousness is physically stimulated because of diseases, deformity or something of that nature. Generally these experiences appear in the early past of adolescence, but often they are found even in the transition period from childhood to adolescence. The above experiences are classified in the first stage. For instance ;

Subj. 7 A — g. s. 1937

I wonder why such swellings have come out on me. Perhaps there is something poisonous in my body. If so, I hope it leaves me as soon as possible. When winter comes the swellings disappear and with summer they come out again. I really wonder why this is so.

Subj. 21 I year S — g. h. s. 1937

My face is dark, because in the primary school during every summer vacation I used to go to the swimming pool to practise. Since entering this school I practise every day for a contest. Therefore my face is getting darker and darker, till people laugh at me. My face is really dark, but what can I do, as it is so by nature ?

Subj. 2 I year K — g. h. s. 1937

I am very short-sighted. The other day when I went to an optician's to buy spectacles, the optician was surprised to see my eyes and said, "your eyes are seriously weak". I don't know why, but I always am much ashamed of any mention about my eyes.

- b. The second stage includes a more conscious experience of physical self, realizing that self consists of nothing but the physical elements.

Subj. 3 I year K — g. h. s. 1937

My feet carry me every day when I go to school. My eyes see things for me. My hands feed me and do almost all the necessary things in a day. Those parts of my body gathered together are called "myself". This "myself" will make me pass the coming summer vacation nicely.

- 6) One more column newly added is "Self and Religion". Of the four schools with 606 girls in all, only S — high school girls have religious experiences. As this is a mission school girls worship the Christian God.

a. In the first stage God is accepted very primitively. In this case religious delight does not come from deep self-experiences, but from emotional ecstasy caused by the religious atmosphere. These experiences last fairly long in adolescents and it seems to me the first stage overlaps the second stage.

Subj. 35 III year S — g. h. s. 1937

I am very glad that I could pass the entrance examination of this school, for here I can learn Christ's words. When something unpleasant happens I am always prone to complain, but I am trying hard to be thankful for everything and every one as Christ teaches us in the Bible.

Subj. 8 IV year S — g. h. s. 1937

When I regret what I have done I always enter my room to pray to God. I believe this is the best of all my deeds, and when I pray I never stop if others come into the room.

Subj. 10 V year S — g. h. s. 1937

Whenever I feel lonely I open the Bible at my desk and pray. God promises in the Bible "Knock, and it shall be opened unto you:" so that I am always longing for

something, believing God will let me have it some day.
b. To the religious life of adolescents, which has developed smoothly, now the skeptical attitude is coming, though it is not so serious and bitter as to deny God Himself. This is the second stage.

Subj. 21 IV year S — g. h. s. 1937

Why are there among us bad people as well as good people? Why in our life do good luck and ill luck happen? If God really knows our desires why did He take our dear teacher from us? I can not but think life is sad.
c. The skeptical struggle above mentioned, however does not last long. There appears in adolescents a certain degree of original thinking about God and religion. This is the third stage. For instance :

Subj. 29 IV year S — g. h. s. 1937

Recently for the first time, I realized the relation between life and environment. I often think it is not God but our environment that rules our lives.

Subj. 1 V year S — g. h. s. 1937

There were many inevitable temptations and cruel persecutions and I thought it was the time for me to fight against such temptations and persecutions with my firm belief.

Subj. 16 V year S — g. h. s. 1937

I believe in God, but I am not yet a Christian I do not want to be absorbed in Christianity only. My ideal is to have an understanding heart, learning the essence of both Christianity and Buddhism.

Through the present investigation the revisions above mentioned are thought to be necessary. They are summed up in Table II.

V. Quantitative Study of Self-realization

A. The following table shows the proportion of girls classified in each column according to the type of self-experiences. (cf. Table II)

Table III

column \ school	A—g. s.	D—g. h. s.	K—g. h. s.	S—g. h. s.
The emotional first form	16.67%	20.57%	24.00%	17.17%
The emotional second form	4.13%	5.14%	1.60%	0.90%
A continuation of self	8.33%	1.71%	2.40%	2.70%
The original nature of self	16.67%	21.14%	31.20%	20.72%
Self-criticism		13.14%	7.20%	9.01%
A continuation of self	16.67%	4.28%	1.60%	1.80%
Self and society		5.71%	7.20%	7.21%
Philosophical thinking	20.83%	7.43%	8.00%	2.70%
Ethical longings	12.50%	20.09%	8.80%	16.22%
Physical self	4.13%	0.88%	8.00%	7.21%
Self and Religion				14.41%

From this table we can see that the exertion for self-analysis aiming at inquiry into the original nature of self is most common among adolescents.

The column "Philosophical thinking" in A — girls' school, "Ethical longings" in D — girls high school, and "Self and Religion" in S — girls' high school are significant.

B. The following table indicates the proportion of girls classified in each developmental stage. The first three stages

belong to the first phase of adolescence and the latter two belong to the second phase. (cf. Table II)

Table IV

stage school	1	2	3	4	5
A — g. s.	37.50%	41.67%	20.83%		
D — g. h. s. I	56.00%	32.00%	12.00%		
II	33.33%	39.39%	27.28%		
III	11.76%	32.35%	47.06%	8.83%	
IV	2.63%	21.05%	57.89%	18.43%	
V		6.67%	42.22%	51.11%	
K — g. h. s. I	56.76%	43.24%			
II	4.35%	34.78%	60.87%		
III	21.21%	39.42%	24.24%	15.13%	
IV	9.38%	40.03%	50.59%		
S — g. h. s. I	56.25%	37.50%	6.25%		
II	11.11%	61.11%	27.78%		
III	23.08%	57.69%	19.23%		
IV	14.74%	50.00%	29.41%	5.85%	
V		48.24%	17.65%	35.29%	

Some explanation may be helpful in understanding the above table.

1. Gothic numbers signify the developmental stage of each class in general, with the advance in years, more gradual from the earlier stages to the later stages. In D — girls' high school this change is noticed most distinctly.

Because of this fact, my measurement of self-realization may be thought to be suitable for practical use.

2. Not counting A — girls school, and comparing D — girls' high school with the other two schools it may be seen that as a whole, the former has the highest developmental degree while, of the latter two, S — girls' high school has the lowest.

As I mentioned before, D — girls' high school is in Tokyo with excellent girls selected from a great number of applicants and consequently it is also the highest of all in the intellectual

developmental stage.

K — girls' high school is in Yokohama which is very near Tokyo and just as advanced. But the girls, though characterized by the precociousness of city life, are not so intellectual as those of D — girls' high school.

S — girls' high school is in Sendai with girls partly from Sendai city and partly from the country, who are in general simple and childish and not diligent in intellectual study.

In short there are two elements which chiefly influence the psychological development of adolescence. One of them is a geographical cause — that is to say, whether adolescents live a city life or a country life. The other element is the intellectual faculty, which has a really important part in the psychological development of adolescence.

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